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EDITORIAL

American Evangelists in Britain

3.—BILLY GRAHAM

BILLY GRAHAM, who opens his Greater London Evangelistic Crusade at Harringay Arena this month, comes to Great Britain in the succession of leading American evangelists who during the course of the past seventy years have exercised a powerful ministry in this country as preachers of the everlasting Gospel. In previous Editorials we have given some account of the notable work accomplished by D. L. Moody in the latter part of the last century and by R. A. Torrey at the beginning of the present. It may well be that in the providence and purpose of God Dr. Graham has been sent to us in order to do a similar work in Britain in this generation.

As our readers are well aware, his coming to Great Britain is the outcome of an invitation extended to him by the Council of the Evangelical Alliance, and we take this opportunity not only of greeting him in the name of the Lord

but of extending to him and his fellow-workers our prayerful good wishes for the task which lies ahead in these coming weeks.

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THOUGH still comparatively little known in this country, Billy Graham's reputation is already fully established throughout the United States of America. There he is widely recognised as being the foremost evangelist of the present time—the man who year in and year out reaches bigger numbers with the Gospel than any other preacher. It is estimated that in his evangelistic meetings alone he addresses some two-and-a-half millions every year. In addition, millions more are reached week by week through his nation-wide radio and television programmes. And not only are these great multitudes being brought under the sound of the Gospel, but literally tens of thousands are responding to the message and making their "decision for Christ".

Again, Dr. Graham has the reputation in the U.S.A. of being an evangelist who works in close co-operation with the churches. The whole of his ministry is based upon the principle of church-centred evangelism. He sincerely desires to work with all who will work with him. He has no faith in any evangelism which does not enjoy the support of the churches or seek to link on to the churches those who have made a profession of conversion. His aim is to produce not simply "converts" but fully committed church members.

In his recently published book *Peace With God*, Dr. Graham has this to say on the subject. "To get a person to make a decision for Christ is not enough. We must get him into the fellowship of the church, so that he may grow in grace and in the knowledge of the Lord Jesus Christ. This is evangelism at its best—an evangelism that demands total commitment, with a follow-up programme that gets the individual into the various activities of the church." This is a good and healthy emphasis which will be welcomed by nearly all Christian people in this country. They need have no fear that the Greater London Crusade is sponsoring a type of evangelism divorced from the worship and fellowship of the People of God.

While thus seeking the co-operation of the churches and their ministers, Dr. Graham has the reputation of being a man utterly loyal to the evangelical faith. His message is the old-fashioned gospel as preached by the great evangelists before him—Wesley, Spurgeon, Moody. Like Charles Simeon, his constant endeavour is to "humble the sinner and to exalt the Saviour." Like the great Apostle himself, he is determined to know "nothing save Jesus Christ, and Him crucified." His preaching is uncompromised by any concessions to theological liberalism, or any other modern "ism", for that matter. Those who have seen him in action will most readily testify to the clear and faithful manner in which he presents Christ to men in the fulness of His saving power. In this connection it may be said that all Dr. Graham's preaching is based upon the authority of the Bible. His sermons are punctuated constantly by the words "The Bible says—." It is this fact which imparts the authoritative note to

his preaching and gives to his hearers the impression of being personally challenged by the eternal truth of God.

One other matter must be mentioned. Dr. Graham has the reputation—particularly among those who know him best—of being a very humble and sincere servant of Jesus Christ. That in itself is significant in view of the fact that as a young man of 35 he has been subject to the full glare of American publicity for a number of years. Despite all that has been said and written about him, he remains still a man of quiet and humble spirit as well as a man of deep consecration, seeking only the glory of God and the salvation of souls.

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BY the time these words are in print many will have had the opportunity of seeing Dr. Graham in action at Harringay. Under the blessing of God they will also have witnessed, and will continue to witness, the way in which this young evangelist is used in the winning of people for Jesus Christ. That he should be so markedly used in this way is scarcely surprising when certain factors are borne in mind.

For one thing the whole of his ministry is backed up by a vast amount of prayer. It is on this that Dr. Graham relies above all else. He knows from his wide experience that prayer releases the power of God. And that gives us confidence for London. For over a year now thousands of prayer partners in all parts of the world have been regularly remembering the Crusade before God, and in recent months special prayer meetings have been organized in churches and homes in order to concentrate prayer on this great venture. In answer to the cries of His children the Lord will surely do a mighty work in our midst.

We can also be confident that the Holy Spirit will manifest His power during the Crusade because the Word of God will be fully declared and Christ will be lifted up; and it is the peculiar work of the Spirit of God to honour that Word and to magnify the Lord Jesus. Dr. Graham himself would be the first to acknowledge that the power does not reside in himself as the preacher but in the Gospel which he preaches. That gospel can be trusted to do its own work when faithfully proclaimed in an idiom which the hearers can understand.

A third factor deserves mention. It is the spiritual quality of the team which Billy Graham has gathered round him and with whom he has worked in very close association in recent years. Like himself, the members of the team are men of dedicated ability, whose gifts and talents are wholly given up to the service of the Gospel. It will be readily apparent to all who come to Harringay that this Crusade is not a "one man show", but that it is a genuinely concerted effort to which all the members of the team bring their own distinctive and essential contribution.

Finally, reference must be made to the extreme care which is taken of those who come forward to make a profession of conversion. Each of these is dealt with personally by one of the trained Counsellors, interviewed further by a senior worker (known as an Advisor), given suitable literature to read, and linked

on to a local church. Every effort is made to keep in touch with the converts and to ensure that they are given all possible help in the Christian life.

It is along these lines that the Crusade will operate, and for these reasons we believe that it will be crowned with God's blessing. In the meantime, let us continue to cry to Him and to pray:

Revive Thy work, O Lord,
Give Pentecostal showers;
Be Thine the glory, Thine alone:
The blessing, Lord, be ours!

F.C.

HEADQUARTERS NOTES

Our President

Our President, Sir Henry T. Holland, accompanied by Lady Holland, left England towards the end of December for yet a further visit to India and Pakistan. The prayers and good wishes of all members of the Evangelical Alliance will go with Sir Henry as he seeks to further the kingdom of our Lord in that great land to which he has devoted so many years of distinguished missionary and medical service. He expects to be away from England for a period of approximately six months. Elsewhere in this issue of *Evangelical Christendom* will be found a brief message from our President concerning the visit of Dr. Graham and the Greater London Crusade. (*See page* 6.).

Our Chairman

During April Licut.-General Sir Arthur F. Smith, accompanied by the Honourable Lady Smith, will pay a short visit to Greece in the interests of the Evangelical Alliance. We shall follow them with our prayers that their mission may accomplish much in bringing about a closer understanding between the different groups of evangelical Christians in Greece and in strengthening them in their task of bearing witness to the everlasting Gospel of our Lord Jesus Christ.

Overseas Secretary

On January 12th Mr. Jack Dain and Mrs. Dain left England on the S.S. *Canton* bound for India, which they will be visiting for some six months, chiefly in connection with the Zenana Bible and Medical Mission, of which Mr. Dain is the General Secretary. While in India he will visit Pakistan and Ceylon and will take part in numerous conferences under the auspices of the Evangelical Fellowship of India, which is associated with the World Evangelical Fellowship. We commend Mr. and Mrs. Dain to the prayers of our readers.

Latin-American Secretary

The Council of the Evangelical Alliance has appointed the Rev. John Savage as its Secretary for Latin-American affairs. As most of our readers are aware, Mr. Savage has an extensive knowledge of Latin America and during the course of last year he paid an extended visit to that country in the interests of the Alliance. It is a pleasure to welcome Mr. Savage into this closer relationship with us and to have the benefit of his help and counsel in connection with an increasingly important aspect of our work. He will, of course, retain his position as General Secretary of the Evangelical

Union of South America, and also as Secretary of the Latin-American Fellowship. During the early summer Mr. Savage is hoping to visit Spain in order to strengthen the evangelicals in that country who are maintaining a brave witness in face of the opposition and persecution of the Roman Catholic church.

Executive Council It is with great regret that the Executive Council has received the resignation of the Rev. W. F. P. Chadwick Vicar and Rural Dean of Barking. Mr. Chadwick has been a member of the Council for many years and has rendered many valuable services to the Alliance. During the last year or two, due to increasing pressure of work, he has found it more and more difficult to attend meetings of the Council, and it is this fact that has compelled him to tender his resignation. With much reluctance, but in fairness to himself, the Council has felt obliged to accept his resignation. They now wish to record their gratitude and indebtedness to Mr. Chadwick for all that he has done in the past. At the same time they rejoice to know that they have the assurance of his continued prayers and good wishes for the Alliance in the days to come.

Evangelistic Secretary As our readers will have learned from the last issue of *Evangelical Christendom*, the Rev. Richard Rees has now severed his connection with the Evangelical Alliance in the capacity of Evangelistic Secretary. He is continuing his evangelistic work independently, and we are confident that our readers will continue to pray for him as he undertakes evangelistic missions in various parts of the country. We wish to correct one misstatement in our previous issue, to the effect that Mr. Rees had resigned the living of Southborough, Kent, of which he is the Vicar. This is in fact not the case, and for the time being at any rate Mr. Rees will continue to serve as Vicar of Southborough as well as to undertake his evangelistic work up and down the country.

Annual Business Meeting In accordance with Article 31 of the Articles of Association, we hereby give notice that the Annual Business Meeting of Members of the Alliance will take place at the Registered Office of the Alliance, 30 Bedford Place, London, W.C.1, on Thursday, May 27th, 1954, at 4 p.m., for the transaction of formal business. This will include the approval of the Accounts and Balance Sheet and the Report of the Executive Council and Auditors for the year ending 31st March, 1954; the election or re-election of officers and Executive Council for the ensuing year; and the transaction of any other ordinary business of the Alliance. Any Member of the Alliance whose subscription is not in arrears for the year previous to the date of the meeting has a right to be present.

Greater London Crusade The Greater London Crusade, to be conducted by Dr. Billy Graham at the Harringay Arena commencing on March 1st, will probably have just begun by the time this issue of the magazine comes into the hands of our readers. A copy of the latest issue of *London Crusade News* will also be included, and our readers will find further information on the subject in the Editorial and in the article specially written for us by the Rev. F. T. Ellis. We would earnestly ask for continued prayers for this great venture in evangelism during the course of the next three months. We already have

many instances of answered prayer in connection with the preparatory stages of the work. Now that the Crusade is actually beginning we record our gratitude to God for the way He has led us, and we look to Him afresh for a great outpouring of divine blessing upon the work to be done. We ask our readers to join with us praying that every phase of that work may be under the guidance and government of the Holy Spirit and that as a result of the Crusade not only may multitudes of souls be won for Christ, but that the spiritual life of the churches of our land may be quickened.

"Evangelical Christendom" Our readers will note that with the present issue we have made a change in the cover of *Evangelical Christendom*. The new design does, however, maintain a certain amount of continuity with the previous one. In its new dress the magazine will continue to serve as a living link between the Alliance and its members in all parts of the world. Please pray that its ministry may be greatly blessed.

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GREATER LONDON CRUSADE

Special Message from our President.

AS President of the Evangelical Alliance I look forward with confidence to the Greater London Crusade. Of recent years there has been much co-operation between Britain and America in political and military affairs, but in the spiritual field this co-operation has been in evidence for more than half a century. I well remember the visits of Moody and Sankey, of Torrey and Alexander, of John R. Mott and Robert Speer, all from the U.S.A. I rejoice to find an example of a similar mission from the U.S.A. in the present generation, and for this I thank God.

It is becoming increasingly acknowledged by thinking people that the only thing that can put right much that is wrong in our country to-day is Christianity. Dr. Billy Graham can be sure that a warm welcome awaits him, and that he will be greatly strengthened in the Campaign by the believing prayers of thousands of Christian folk who long to see the Holy Spirit work through His servants.

"The Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear."

HENRY HOLLAND.

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UNIVERSAL WEEK OF PRAYER

A short account of the meeting held in the Central Hall, Westminster on January 9th, 1954, in connection with the Greater London Crusade.

AN enthusiastic meeting in the Central Hall, Westminster, on Saturday evening, January 9th, marked the climax in London of the 108th Universal Week of Prayer. This meeting was linked with the forthcoming Greater London Crusade and supporting the platform were many members of the various committees and of the Council of Reference. Some of the members of the Billy Graham team of workers who had recently arrived in England from America were also present, and each gave a brief word of personal testimony. Mr. Lorne Sanny, director of the "follow-up" work of the Crusade, was unable to be present, but his assistant, Mr. Charles Riggs, spoke on his behalf. Mr. Jerry Beavan introduced Mr. Riggs and the other American friends, Miss Leila Elliott and Mr. Bob French; while Mr. Bob Evans of the European Bible Institute in Paris spoke of the prayer interest on the Continent on behalf of the Crusade.

Chairman of the meeting was Lt.-Gen. Sir Arthur F. Smith and Mr. Brian S. Howard was at the organ. The substance of the address given by the Rev. Stephen F. Olford is printed elsewhere in this issue.

Christian Unity

The closing address was given by the Chairman of the Crusade Executive Committee, Maj.-Gen. D. J. Wilson-Haffenden, who appealed for unity among Christian people. He said that if one twentieth of the effort which went into the maintaining of our differences went instead into proclaiming the Gospel of Jesus Christ, there would be many more than ten per cent of the population attending our places of worship.

The General referred to the High Priestly prayer in John 17, when our Lord prayed for His people "that they all might be one". In the Crusade, he said, they would be presented with a tremendous opportunity of showing their unity to the world at large. Great importance was being attached to the need of prayer; already over 16,000 Prayer Partners had been enrolled for the Crusade, and were uniting in prayer for this great effort.

Another great need for the Crusade was that of personal workers—Counsellors—in connection with the follow-up. A large number of Counsellors were going to be needed so that every person who came forward at the Crusade meetings to accept Jesus Christ as Saviour could be helped personally. In response to the speaker's appeal for further volunteers to engage in the work of Counselling about 300 people remained behind after the meeting to hear more about the Counsellor Training Classes.

General Wilson-Haffenden closed by saying that he hoped all those present would rise to their responsibilities as Christian people and bring as many others as possible to the Crusade meetings. "Let us sink our differences" he said, "and let us show that we are all one in Christ Jesus, so that through our unity the world may see and believe."

LET US UNITE FOR EVANGELISM

Reflections on the Greater London Crusade

By The Rev. F. T. Ellis

(Chairman of the Publicity Committee)

THE Greater London Crusade is possibly the biggest undertaking for evangelism in this century. It holds tremendous possibilities. Will God answer at this time the prayers of so many people over the past few years and grant us a wave of spiritual revival in this great city of London? The situation seems ripe for such revival and world conditions cry out for an intervention of God. From the moral and spiritual point of view the situation is desperate. It is not surprising, therefore, that God's people are asking, "Will God breathe upon His Church and move mightily by His Spirit in our midst at this time?"

This great crusade is a venture in *mass evangelism*. Now let it be clearly stated that there are still some people who are prejudiced against the idea of such a large-scale effort as is proposed in this crusade. Let us understand that in the New Testament there are various kinds of evangelism mentioned and illustrated. For instance, there is *personal evangelism* in which, if I may say so quite reverently, our Lord Himself was often engaged. Dr. Campbell Morgan has a book of studies in which he instances some fifty cases of personal evangelism in the New Testament. In the same New Testament we have what might be termed *impromptu evangelism*; I refer, for example, to the visit of Peter and John to the beautiful gate of the Temple. Even *systematic evangelism* finds a place in the New Testament. Thus we read that our Lord sent out the seventy and we are told how Paul sponsored a house-to-house visitation in Ephesus.

Mass Evangelism

But while most Christians will willingly grant all this, they still fight shy of mass evangelism. But this also is firmly planted in the same New Testament soil. We see it again and again in the public ministry of our Lord. And the same idea is written all over the story of the Day of Pentecost, when three thousand souls were won to Christ in one day. But this is not all, for later on we read, "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5. 14). Or consider one final reference, "And the Word of God increased and the number of the disciples multiplied in Jerusalem greatly and a great company of the Priests were obedient to the faith" (Acts 6. 7).

The church in this great city of London has been doing a good job of work for years, and despite increasing difficulties there has been some encouragement. But all will admit that we have not been able to make any real impact on the so-called "man in the street". The vast crowds, amounting to millions, are still unreached. This crusade has as its chief objective the attempt to reach them with the Gospel of Jesus Christ—and to reach them on their own ground and through their own media. Hence, the meetings are in Harringay Arena, a place where the crowds regularly gather for sporting events. The widespread publicity on hoardings, railway stations and buses, and in the press, is all directed towards the great crowds outside the influence of organized religion. It is not the

kind of publicity which we would use for an ordinary church convention or campaign. Therefore it may not meet with the approval of some well-seasoned churchgoers; but the crusade has deliberately designed its publicity to attract the man in the street by appealing to him through means with which he is already familiar.

It is always interesting to speculate as to what St. Paul might or might not have done had he lived in modern times. How would he have behaved in a world of telephones, radio, newspapers, aeroplanes and television? I think there is reason to believe that he would have used them to reach the people. He had a message from God to deliver and he wanted to reach as many people as he could. Did he not say, "Unto the Jews I became a Jew, that I might gain the Jew . . . I am made all things to all men, that I might *by all means* save some (1 Cor. 9. 20-22)?

So everything in the crusade is being done in a big way—widespread publicity, a large choir, thousands of trained Counsellors, a large Arena as the centre of the crusade meetings. And to the vast crowds night by night Billy Graham will, in the words of John Wesley, "offer Christ to the people".

This is a great opportunity and as such offers a challenge to every Christian man and woman in the London area and beyond. Are we going to miss this opportunity given to us, as I believe, by God? Or shall we by prayer and by sacrifice of time and money and talents, accept the challenge as from God?

A United Witness

There is another aspect of the crusade which I would like to stress. To-day there is widespread talk about church union. Conferences are called and discussions take place on very high levels with regard to this important

The Rev. F. T. Ellis

matter of the relation of the various denominations to one another. That such conferences are confronted with big and difficult problems all will agree; and progress is necessarily slow, for the subject concerns so many people and deals with so many ideas.

But here in this crusade is presented to us *immediately* a chance to get together and work together in seeking to win men and women in London for Christ. What better door has ever been opened for united effort and co-operative service? All the great denominations are concerned with reaching the masses with the Gospel.

One of the many things I hear about this crusade is that in many areas several churches of various denominations are getting together and arranging to bring bus and coach loads of their people to the crusade meetings. Here members of the various denominations are mixing together and rejoicing together in seeing men and women find Christ as their Saviour. Think of the immense value of the spirit of co-operation and fellowship on the journey,

and the joy of sinning together in the meetings! Here is church union in action—of a real kind and on the highest level, born of a common desire to win people for Christ.

Nothing better could pave the way for fuller unity and co-operation between the churches which so many are seeking at this time. For remember, while no one denomination can evangelize London, all of them working in harmony and Christian unity can make a powerful impact and can certainly get further by co-operating together than by working separately and in isolation.

This spirit of co-operation and unity is found in living reality in the Executive Committee which has been formed for the Crusade. On it we find men and ministers from the Church of England, the Methodist Church, the Baptist Church, and so on. And the same unity is demonstrated on all the various sub-committees. Again, the members of the team who under Dr. Graham will be responsible for all the actual crusade meetings at Harringay Arena represent several well-known denominations. It is still true that unity is strength. And when this unity is brought about by the constraining work of the Spirit of God it is something for which we can indeed praise God.

The Follow-Up

Yet another aspect of the crusade which appeals strongly to me, as it will to most, is the stress that is laid upon the *follow-up work*. How often have we heard people say that they don't believe in evangelistic missions because converts do not stand. And instantly we hear others say, "Yes, and the reason is simple, it is because enough care is not taken with the results of evangelistic efforts." Nothing like this can ever be said about the Crusade. Training classes for personal workers have been held in eight centres for a period of seven consecutive weeks, attended by some 2,500 people in all. These men and women, who have been recommended by their ministers for this purpose, are given a very thorough series of instructions in how to deal with a seeking soul so as to lead that soul to Christ.

But this is by no means all. Those who come forward at the meetings to accept Christ are also dealt with by an "Advisor", usually a minister; they are also given a special booklet explaining what it means to accept Christ and offering further instruction on how to proceed in the Christian life. But even this is not the end, for within a few hours of a person professing to accept Christ he is introduced to a Church (of his own preference, if possible) and also to the minister of that church. This is an important point, as all will agree. Everything is done to encourage the convert to link up with a local church, for the crusade is a church-based evangelism. I have had close contacts with evangelistic efforts over the past twenty years and I know of no effort more far-reaching or thorough than the method adopted by this Crusade.

Christian Testimony

Our age needs men and women who have personal convictions based on first-hand experience of Christ and what He has done for them. In all these meetings and through every contact with those who are seeking, Christ will be presented not as a problem for consideration but as the solution for man's acceptance. Nothing could so rekindle the mood of spiritual enthusiasm and passion in the contemporary church as a renaissance of effective Christian testimony. We seem to a large extent to lack the element of flaming witness. Try to imagine the

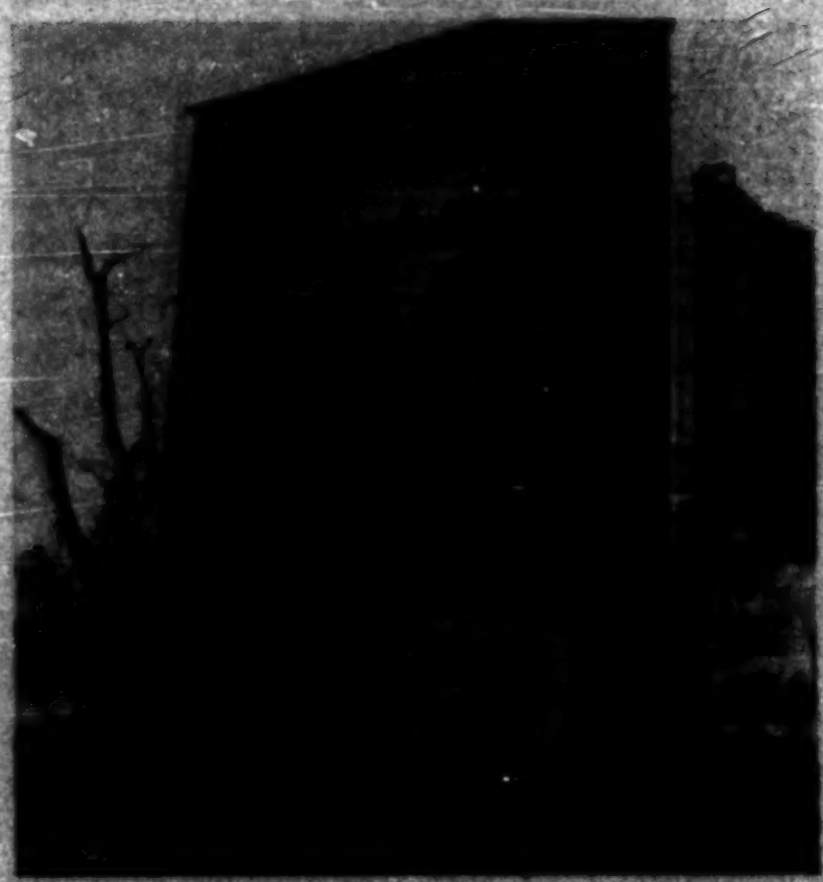
great value of these new converts when linked to a local church and given by them an enthusiastic welcome, they in turn giving their joyful witness to their new-found faith in Christ. This crusade is a call to those of us who belong to the churches to get ready to receive these converts and be sure that they come into an atmosphere of sincerity and real Christian fellowship, with every member going all out to make the newcomer welcome.

Driving Power

Let me add a final word. We know that before a train can move there must be a driving force. Before the motor can move down the highway or the Comet plane soar on high there must be something to put the "go" into it. So if the crusade is to "go" we need power. We need the power of the Cross. It is the greatest theme in the universe. It proclaims the greatest work ever performed by the greatest Person and it secures the greatest possible ends.

We need the power of prayer. Many thousands of people have joined as prayer partners for the Crusade and many other thousands who have not signed their names on any card are praying daily for the Crusade. By prayer we are lifted into co-operation with the methods of God. "What God requires and looks for," says Bishop Hall, "is neither the arithmetic of our prayers, how many they may be; nor the rhetoric of our prayers, how eloquent they may be; nor the geometry of how prayers, how long they may be; nor the music of our prayers, how sincere the voice may be; nor the logic of our prayers, nor the method, nor even the orthodoxy of our prayers, but the one thing that avails is fervency and sincerity. And in all our prayers, we need the Holy Spirit of God to guide us and empower us."

When we think of that vast crowd at Harringay Arena, let us remember that the preaching will be the preaching of the Cross, the offering of Christ to the people. And He has said, "I, if I be lifted up, will draw all men unto me." Then to our knees, relying upon God the Holy Spirit to prompt our praying and to direct it. For without this prayer we shall not achieve our objective in this crusade. But with it, there is no knowing what God will accomplish.



One of the striking posters advertising the Greater London Crusade, now being displayed on 1,500 sites in the Greater London area.

THE FELLOWSHIP OF PRAYER

By the Rev. Stephen Olford

The substance of an address given by Mr. Olford in the Central Hall, Westminster, on Saturday, January 9th, 1954, in connection with the Greater London Crusade.

MY task this evening is to bring you a very simple challenge in this great matter of prayer.

I wish to turn your thoughts to the passage in the twelfth chapter of Acts which was read earlier in the service. I will summarize the story in two or three sentences, in order to bring it to your mind: "Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him . . . And the iron gate opened of its own accord . . . And the Angel of the Lord smote Herod . . . But the word of God grew and multiplied." If I read this story aright, it seems to me that we have here the principles by which prayer works.

It works first of all by bringing together a *fellowship of prayer*. I read in verse 12 that "many were gathered together praying." God is not merely calling individuals to pray; He is calling groups, He is calling communities, He is calling a fellowship into prayer. And God's method of releasing revival and bringing power from Heaven and sending forth His servants with a mighty message is through the fellowship of prayer. It starts with the twos and threes, and it grows into the thousands. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father in Heaven." It shall be done! Fellowship in prayer.

Ah, but you say, these are unusual people who are called to pray. Not at all! Look at the story. Three classes of people are seen here as viewed by man. But as viewed by God they were a corporate body—a united body—a fellowship of prayer.

There was the Mary class. They met in Mary's home. Mary represents the influential type of person. She was obviously a woman of comparative wealth. She had thrown open her home to men and women to come and pray—indeed, to the Church on this occasion. She represents many to-day whose homes are still locked to this ministry of prayer. My friends, go back and throw open the doors of your home to a fellowship of prayer! Gather together men and women who can really pray and in your home start a fellowship of prayer.

Fragrant Example

But not only was there the Mary class. There was also the Rhoda class. She was a little slave girl who looked after the door. Her name was Rose, and the fragrance of her example has been wafted down the centuries, and still smells sweet to-day. She represents the insignificant class—the class of people who are not really influential, but who can wield the mighty weapon of prayer. There may be some like that here this evening. You feel so insignificant; you seem lost in the crowd; you wonder what you can do. My friend, in the silence of your own home, in your own quiet place or gathered with the fellowship of God's people, you can wield the mighty weapon of prayer; and in the day of revelation you can have a great reward for the blessing that will come through your intercession.

And then I read "*many* were gathered together." They are not even named.

The inconspicuous class! Just the thousands of men and women who are not named and who will never be known —that is, this side of heaven. They are just among the many who are gathered together. The "Mary" class, the "Rhoda" class, the "many" class. But as seen by God, who is no respecter of persons, a fellowship, set against an overwhelming attempt of Satan to overthrow the work of God.

My dear friends, I want to ask you a question to-night. Have you been caught up into this fellowship of prayer? Here is a summons, a call from heaven to-night for men and women of the Mary class, the Rhoda class, the many class to join in this fellowship of prayer.

But I notice that God not only calls a fellowship into prayer: here in this story I observe also *fervency in prayer*. This was real praying. When God calls a fellowship into prayer, he baptizes them also with a fervency in prayer. And I read that the Church prayed "without ceasing". I am sorry that word is not stronger there. It deserves to be stronger. They prayed without ceasing. That word really means they *agonized*. That word carries far more than appears on the surface. It involves a fervency of prayer which is first of all spiritual—"praying in the Holy Ghost."

The prayer which is going to bring revival to this city, the prayer which is going to release the voice of Dr. Billy Graham from the prison of a modern religious climate, from the prison of circumstances, from the prison of his own weaknesses, is going to be a prayer which is essentially spiritual, prayer born of the Holy Ghost. Young people, I appeal to you, to go home to-night and in the quiet of your own room pray, "O God, if Thou art calling me into a fellowship of prayer, call me also into a fervency of prayer! Here I am. I yield to Thee my inner faculties, my mind, my heart, my will. Take me completely, and by the indwelling Holy Ghost pray in me and through me, for only the effectual prayer of a righteous man availeth much."

Fervency in prayer also suggests *importunity*. It denotes a going into prayer almost with the strenuous endeavours of a racer. Here is the picture of an athlete, straining to make that last inch, in order to break the tape.

Sacrificial Prayer

Again, fervent prayer demands that which is *sacrificial*. They prayed not only right through the day, but they prayed right through the night too. Food was forgotten; social intercourse was suspended; all distractions were put on one side. My dear friends, the Cross of Jesus Christ will have to be felt in our prayer life if we are going to see revival. Our programmes will have to be changed, our own church organizations will have to take a different form, our business life will have to be adjusted. Are you really ready to pay the price for revival—the price for an invasion of the Holy Ghost? That was the price paid by those early Christians in order to see that iron gate open of its own accord.

Fellowship in prayer. Fervency in prayer. *Faith in prayer*. "And the gate opened of its own accord." Ah, but you say, they doubted. They said to Rhoda, "Thou art mad". No, my friend, that does not make me see any doubt in the story at all, or any unbelief. To me that is one of the most dramatic and graphic little touches which makes the story so real. The fact is God answered far above their expectations, far above even the measure of their faith. That is why they could not understand it. They had their own conception of how God was going to answer prayer. They could imagine

a council being held, a tribunal being set up, and Peter being brought before the tribunal, and eventually being released. But God lifted their prayers above their own conceptions and answered exceeding abundantly above all that they had asked.

And that is how I want to see it happen in London. We have doubtless got our own ideas of how Billy Graham may be used; but I believe that we are going to see such an unusual visitation of the Holy Ghost here that we shall look at one another and say, "Thou art mad—this can't be true! This is something far above all that we asked!" Oh, may God carry us above our own expectation of His power to work.

Look again at the story. In one stroke God delivered His servant and released him for preaching; with another stroke He took the enemy of the Lord, Herod himself, and smote him, because he gave not God the glory. And Luke tells us that "the word of God grew and multiplied," and thousands were won for the Master.

And if only prayer will release that Word in all its power in this land and in this city I believe the Word of God will grow and multiply and thousands be won to the faith.

Here is my message to you. God to-day is calling men and women into a fellowship of prayer, into a fervency in prayer, into a faithfulness in prayer. Will you join that fellowship? Will you claim of the Holy Ghost that fervency? And will you exercise that faith? If so, I believe that in our land, in our own time, we shall see the iron gate open of its own accord, the enemy of the Lord smitten, and the Word of God grow and multiply. May it be so for His Name's sake!

Prayers for the Crusade

The following prayers for the Greater London Crusade are suggested for use in Church services.

O GOD our heavenly Father, we humbly pray thee to bless abundantly the efforts now being made to turn the hearts of our people to thyself in sincere repentance and living faith. Pour out thy Holy Spirit upon the Greater London Crusade, and give power to the preaching of thy word. Arouse the careless, humble the self-righteous. turn and soften the sinful, restore the backslider; bring many souls to a knowledge of thyself, and visit us with thy salvation; through Jesus Christ our Lord.

O LORD, we pray thee to grant the abundance of thy grace to thy servant Billy Graham and his fellow-workers in this crusade. Strengthen them in soul and body for thy work, and enable them so to present Christ Jesus in the power of the Holy Spirit, that many may come to put their trust in thee through him, to accept him as their Saviour and serve him as their King in the fellowship of thy church; through the same Jesus Christ our Lord.

FALSE FAITHS OF TO-DAY

I. JEHOVAH'S WITNESSES

By The Rev. Gilbert W. Kirby, M.A.

THE New Testament gives us repeated warnings concerning "divers and strange doctrines," and calls upon believers "earnestly to contend for the faith." Even in the earliest days of the Christian Church there were those who chose to depart from the true Apostolic teaching. In his Pastoral Epistles, for example, St. Paul warns Timothy and Titus against those who had so departed (2 Tim. 1. 15; 2. 17; Titus 1. 10). Our Lord in His Olivet discourse told His followers to expect that the latter days, prior to His return, would be marked by "false Christs", and that many would be deceived by their erroneous teaching.

We should not, therefore, be surprised to find that these repeated warnings are relevant to us in our day. Certainly there are many false cults abroad and Christians need to be warned about them. On the positive side, we must reemphasize the vital importance of Christian doctrine. Christianity is not merely a way of life, but a way of life based upon a message, upon doctrine. Our religion is founded not on aspirations but on facts, correctly interpreted. As has been pointed out elsewhere, the Christianity of the New Testament cannot be regarded as an undogmatic religion. "Christ died"—that is history; "Christ died for our sins"—that is doctrine. These two elements must be joined in an indissoluble union if vital Christianity is to be preserved.

The devil has no more subtle device for combating the work of God than by the propagation of false teaching. The Word of God, faithfully expounded and illumined by the Holy Spirit, is the Church's safeguard against error. It is an undeniable fact that the many false cults which abound to-day have gained for the most part, their adherents from among the starved and uninstructed souls attached to spiritually 'dead' Churches. Lifeless religion creates futile soil in which false religion quickly takes root.

Half-Truths

The fact that those who propagate these modern heresies tend to make a great display of their use of Scripture must not be allowed to blind us to facts. Often false teaching contains many half-truths, and we are well aware that Satan can be "transformed into an angel of light" (2 Cor. 11. 14). Nor must we be deceived by the undeniable zeal and often obvious sincerity and earnestness shown by those whose doctrines are false. At the same time we do well to accept such enthusiasm as both a rebuke and a challenge.

In recent years no group of people has been more active than the Jehovah's Witnesses in seeking to put forth their distinctive beliefs. We are all familiar with their methods of door-to-door visitation, and we have all seen their 'evangelists' selling copies of *The Watchtower* in the streets. Moreover, during the war many of the "Witness" gained a certain amount of notoriety by their stubborn refusal to take any part in the national effort.

Although these people are generally referred to as "Jehovah's Witnesses," their movement has at various times used such other titles as the "Watch

Tower Bible and Tract Society", "The International Bible Students' Association", and the "People's Pulpit Association". Russell referred to his teaching as "Millenial Dawnism". A brief word as to the history of the movement is perhaps desirable.

According to a recent official Year Book of the Movement, it is stated that in 1872 "a few Christian persons met together in a little town in Pennsylvania to consider the Scriptures relative to the coming of Jesus Christ and His Kingdom." Their leader in the early days was a Pittsburg draper, Charles T. Russell, who later became known as 'Pastor' Russell and wrote numerous books about the Bible, often propounding interpretations never previously suggested. At his death in 1916, some of his devoted followers made the claim that "when the history of the Church of Christ is fully written, it will be found that the place next to St. Paul in the gallery of fame as expounder of the Gospel of the Great Master will be occupied by Charles T. Russell." Bearing in mind the life and character of the said Mr. Russell, and in view of his rather fantastic interpretations of Scripture, one finds such a claim, to say the least, somewhat extravagant!

'Judge' Rutherford

Following Russell's death the leadership of the movement fell to a lawyer, J. F. Rutherford, better known as 'Judge' Rutherford. He died as recently as 1941. It was at his instigation that in 1931 the title "Jehovah's Witnesses" was generally adopted to describe the Movement.

Now let us briefly examine the teaching of the Jehovah's witnesses.

Whilst paying lipservice to the Bible as being the Word of God, cardinal Biblical doctrines are flatly denied, as, for example, the Deity of Christ, the fact of the Trinity, and the reality of the bodily Resurrection of our Lord. The Holy Spirit is spoken of as an impersonal influence. Moreover the Jehovah's witnesses seem completely to misunderstand the truth of the Atonement. In their writings we come across such statements as these: "Jesus was not God the Son. Christ Jesus the divine was born three days after the crucifixion" (*Deliverance*, p. 245). "In truth, when Jesus was on earth, He was a perfect man, nothing more, and nothing less" (*Reconciliation*, p. 111).

The central message which the Witnesses proclaim is the imminence of Divine Judgment. They speak much of the coming cataclysm which is to bring them such joy and the rest of mankind so much misery. 'Pastor' Russell prophesied that "the times of the Gentiles" would expire in 1874, and later arrived at the conclusion that Christ's Second Advent had occurred in that year but that it was 'invisible'! 'Judge' Rutherford, however, taught that in the year 1914 Christ returned invisibly to earth and a new era was ushered in. "In 1914 Jehovah set His anointed One upon His throne; therefore at that time Christ Jesus took His authority as King. Three and one-half years thereafter, to wit, in 1918, the Lord came to His Temple, which is the Temple of God," (*Prophecy*, pp. 74-75).

It is difficult to understand how intelligent people could believe that Christ's millenial reign had been ushered in in 1914 in view of the world's tragic history in the intervening years. In seeking to explain this Rutherford is at pains to point out that whereas in 1914 a new era was ushered in, and Satan, for the first time since the Flood, was challenged, he has not yet been dislodged, but his expulsion is at hand. The final conflict will be at Armageddon between Jehovah and Satan and then Jehovah will be victorious. Following

that will be the Judgment, when those who have not previously repented will be destroyed. Jehovah's Kingdom—the Theocratic Kingdom—will then be fully established.

Subversive

Rutherford, of course, revels in the Book of Revelation where he indulges in the most strange and unconvincing interpretations of prophecy. For example, he jumps to the conclusion that the "two-horned beast" of Revelation, chapter xiii. 11 must be Britain and America since those two countries took the lead in the formation of the Hague World Court of the League of Nations! The Witnesses seem to decide at will which passages they will interpret literally and which symbolically. They tend, like so many others, to make the Bible fit in with their own preconceived theories, and succeed, proving at least to their own satisfaction, exactly what they wish.

For some reason the Witnesses are particularly bitter in their hatred of the English-speaking peoples and in view of their writings on the subject it is not surprising that in the course of the Second World War both the Australian and New Zealand Governments openly pronounced against their organisation. In New Zealand Jehovah's Witnesses was declared a subversive organisation, and all its activities prohibited. In our own Parliament, during the dark days of the war, the Home Secretary was asked "whether steps would be taken to suppress this association which was a national menace and was being used by a number of persons as a cloak for fifth-column activities." It is noteworthy that in 1947 the Superior Court in Montreal dealing with four test cases, ruled that the body known as "Jehovah's Witnesses" was not a religious body.

Perhaps the attitude of the Witnesses can be best summed up in words from their book *Light* (Vol. I, p. 149): "Satan is the god of this world; . . . the British Empire is the seat of his beastly organisation." At all events they seem to find the Book of Revelation a useful starting point from which to make scurrilous attacks on the British Empire. In *Light* the writer plainly states that "British diplomacy is the last word in deceptiveness" (Vol. I., p. 291); and in Volume II we read : "God is not now using, and will not at any time or place use the high officials of Great Britain and America to do His work . . . Men cannot adopt the devil's schemes as these nations have . . . and do his work" (p. 46). It seems strange that the Witnesses should go to such lengths in manipulating texts of Scripture in order to find grounds for vilifying the English-speaking peoples.

The Witnesses give not only their first but their sole allegiance to the so-called 'Theocratic Kingdom' and they shelve their responsibilities as citizens of any earthly Kingdom. They do not vote, or play any part in political affairs and in time of war they adopt the pacifist position, saying they will fight only for Jehovah and His people.

'Religion is a Racket'

Some of the harshest utterances in Rutherford's books are reserved for those who are the acknowledged representatives of the Christian Church. One of the slogans of Jehovah's Witnesses most commonly used is "Religion is a Racket," They are at pains to draw a distinction between 'religion' and true Christianity, by which, of course, they mean their peculiar version of the Christian faith. Rutherford describes organised Christianity as "hypocritical and selfish in the extreme" and adds that "there is no real love amongst the people who make up that crowd. The entire crowd is against Jehovah."

Some of the statements made by Rutherford reveal a tragic blindness to

racts or a deliberate perversion of the faith; as, for example, "The clergy tell the people that the blood of Jesus has no purchasing value, and that the people can save themselves by merely looking upon Jesus as a good man, and by becoming a member of the church and following what the church teaches" (*Prophacy*, p. 20). In one passage Rutherford describes all churches as "prisons" and all preachers as "prison-keepers."

The Keystone

We could go on quoting from the many extravagant and, to us, blasphemous, statements to be found in the literature of the Jehovah's Witnesses, but such a recital of error would hardly be profitable. The very Keystone of the Christian faith is belief in the Deity of our Lord. Where any sect falters here, it ceases to be truly Christian. John Newton's lines seem particularly relevant here:

> *"'What think ye of Christ?' is the test,*
> *To try both your state and your scheme;*
> *You cannot be right in the rest,*
> *Unless you think rightly of Him."*

Jehovah's Witnesses are sadly astray in their attitude to our Lord. To them He is not God the Son, the Second Person of the Blessed Trinity. He is described as "the first and only direct creation of God" (*Harp of God*, p. 99); He is not acknowledged as the eternal Son of God.

The interpretation which the Witnesses give to prophecy is, to say the least, fanciful. Moreover, it is always so given that the ultimate bliss of the Witnesses themselves is emphasized against the background of the rest of mankind—the 'wicked'. In one of their publications we are told: "of the overcoming class who have the promise of being forever with the Lord, there will be only 144,000, and doubtless the major portion of these has already passed into glory, while the minority remain on earth waiting for the consummation of their hopes." Thus they misinterpret a passage in the Book of Revelation, forgetting, or being ignorant of the fact, that the number twelve was the Hebrew symbol of completeness. One hundred and forty-four thousand, being twelve times twelve, surely represents symbolically the fact that every member of every tribe is capable of salvation. As for their prophecy that the year 1914 would usher in the Millennium, we can only say that subsequent events have hardly substantiated their claim!

'Hold Fast'

What shall we say to these things? The existence of heresy has no doubt been allowed by God to test our faith. Each generation produces its quota of 'quack' spiritual doctors who vainly try to heal the wounds of conscience with their man-made remedies. We have been warned to expect such things. Many of these cults have in common the fact that they pay lip-service to the Bible and yet succeed in finding therein a meaning entirely different from that which sincere Christians have found all down the ages. In all of them there is a modicum of truth, but this is lost in the fancifulness and extravagance of interpretations that the Scriptures simply do not warrant. The prevalence of so much false teaching in our day only serves to emphasize the need for sound and safe Biblical scholarship. We are called upon "hold fast the profession of our faith without wavering" (Hebrews 10. 23). As one writer has put it, perhaps the greatest challenge which the orthodox Christian has to face in relation to these Jehovah's Witnesses is to meet their hatred with a full measure of Christian love and so to "overcome evil with good".

RELIGIOUS LIBERTY

By The Rev. John Savage
(*Secretary, Evangelical Union of South America*)

THE gravest issue that confronts us to-day is the matter of liberty. Having fought on the military level for world freedom, we are now waging a "cold war" for it. Human freedom is being threatened by two resolute foes which in turn are mutually antagonistic. Both these foes are totalitarian in nature, the one being political and the other religious in essence.

Roman Catholics issue warnings that liberty is non-existent in the Soviet Republics and other lands dominated by Communism. At the same time, Evangelicals point out that religious freedom as we understand it is non-existent in countries which are predominantly Roman Catholic. Is this simply sectarian warfare? Or is religious freedom really at stake?

Totalitarianism

Religious totalitarianism has long expressed itself in the Romanist system. The Roman Catholic Church has always firmly believed, professed and taught that none of those who are not within the Catholic Church can be partakers of eternal life. To be outside that church is to be eternally lost—such is Rome's dogmatic and exclusive claim. This was affirmed by the Council of Florence in 1441. And modern Roman voices have continued to affirm this. For instance, Pope Pius XI, in the radio address of December 24, 1936, said, according to the official English translation, "Above all, we have called attention to the real remedies of truth, justice and brotherly love of which the Catholic Church is the sole depository and the divinely constituted teacher." And there are those who are applying these words to the material and spiritual destruction of all who do not submit to this Roman Catholic monopoly of virtue, truth and salvation.

Fortunately, we live in a country where the totalitarian nature of the Roman Catholic Church is not so evident. Indeed, Roman Catholics join us in our appeals for liberty. The Roman clergy and organs of publicity issue warnings that religious liberty is non-existent in the Soviet Republics and other lands dominated by Communism. Many suggest that there is a new spirit in the Roman Catholic Church to-day and that it represents a bulwark against the encroachments of a totalitarian Communism.

Yet to those who live in countries dominated by the Roman Church, it would be amusing, were it not so tragic, to read the Hierarchy's present appeals for tolerance in lands like Poland. They would point out that religious freedom, as we understand it, is non-existent in countries which are predominantly Roman Catholic. As the Argentine writer, Dr. Howard, says, "A campaign is evidently on for a programme that will grant religious freedom wherever the Roman Catholic Church is in a minority and religious monopoly wherever it has the power to suppress competition." Too few people in this country realise to-day, that such a campaign would end in the disappearance of freedom the world over.

Roman Catholic bishops and press do well to demand the maximum of religious liberty in any country. All

right-minded people are whole-heartedly with them. But while Roman Catholic propaganda pleads for religious freedom in lands menaced by Communism or proclaims it in countries blessed by Protestantism, clerical practice restricts the liberty of the people in lands influenced by Romanism.

The Only Church

The Roman Catholic Church believes that the ideal political situation is one in which the "true church" alone is free to propagate the faith. The hierarchy agree that members of other forms of religion may enjoy freedom of worship in private but believe that they should not be free to carry on religious propaganda. Non-Catholics may not enjoy a *de jure* toleration but may be accorded a *de facto* existence, without the possibility of propagating their beliefs.

Positively, the Vatican believes that there is no such thing as Protestant solidarity and that the only possible leader of Christianity in the world is the Pope. Consequently Christianity should rule the world through Caesar. As one Papel Nuncio is reported to have said, "When the censer and the sword co-operate in the government, the world will be well ruled."

The logical outcome of these fundamental convictions is a concerted plan on this part of Rome to dominate the whole of life throughout the world. What Rome wants and what her leaders are working to achieve is a world completely 'Catholic', because such a world alone can represent the ideal of human progress and because such a 'Catholic' people has the right to organize itself socially and politically according to the tenets of its faith. To this end Rome is directing its efforts to influence and control life in every sphere. This is clericalism: the Christian ministry stepping out of its apostolic function to use religious power for the worldly ends of the church. The Roman Catholic hierarchy is the most perfectly organized and the most politically minded religious group in the modern world.

The Vatican is reproduced in each country where the hierarchy is at work. The centre of Romanist power in any given country is found, not in a cathedral, but in an office building. There may be found the organization which feeds and services the Catholic papers of the country and which influences the general press. There too is the office which keeps a careful check on public statements by Roman Catholics, particularly by members of the clergy and the hierarchy.

There will be found the focal point of the Catholic educational system. There will be planned the Catholic strategy for invading the whole of free education.

There will be found a legal department which, in many a case, will have gained the reputation of being able to make government agencies do almost anything the Roman Catholics want.

There the Church's interest in the radio and cinema comes to a head, and there its policies with reference to those two powerful channels of influence are formulated.

Liberty—not Toleration

It must be understood that true Christians must plead for religious liberty everywhere, not just toleration. Roman Catholics enjoy true freedom, not toleration, in Protestant lands where they are a minority. That is the inherited and traditional biblical conception of what a religious minority is entitled to enjoy. Evangelicals do not want to exist in Spain or Italy, Quebec or Latin America, by sufferance of the Roman Catholic Church. And evangelicals do not want Roman Catholics to exist in Britain or the United States by sufference. We ask

that the liberty which will allow a minority group in Britain, such as the Roman Catholic Church, to televise its central service (and to run half-an-hour over time in doing it!) to be extended to religious minority groups in lands which are predominantly Roman Catholic, such as Spain or Colombia.

Any true definition of liberty must allow a human being to approach God without hindrance, to hold his own opinion or judgment about matters of faith without coercion, and to express his convictions freely. Bonet-Maury writes that "Tolerance is the mark of respect which free and convinced souls owe to each other. Tolerance is a virtue, while liberty is a right. Violence done to a convinced man may make him a hypocrite or a martyr. Every deep conviction is of an expansive nature and cannot live without expressing itself."

It is with charity in our hearts and with true love of liberty as our motive that we deem it urgent to call upon right-thinking men everywhere to inquire into the facts and take proper action. The threat is something far more subtle than open persecution. We are demanding for other nations a liberty which is fundamental and without which there can be no freedom at all. National, political or social freedom is relative. Spiritual freedom is absolute.

The religious situation in Colombia provides an up-to-date illustration. The Colombian government has directed Departmental Governors to prevent every form of religious activity distinct from the Roman Catholic in eighteen parts of the country designated as 'Catholic Mission Territories'. While the order has since been modified to allow non-Catholic missionaries to remain in these territories, because of their protected status as foreigners, it does not allow them to proselytize or hold public services. This modification does not help the Colombian pastors or evangelicals in any way, and merely gives the right to foreign missionaries to remain where they are without undertaking the work for which they went to the county.

Protestants in Spain

Conditions in Spain are such that non-Catholics find it almost impossible to meet except in the larger centres and that those who preach the Gospel do it at the risk of their liberty—and often of their lives. The new Concordat keeps Spain under Vatican domination in all matters of religion, education and social practice. "With respect to the tolerance of non-Catholic faiths in the national territory and in the territories of Spanish sovereignty," it says, "the *status quo* observed up till now shall continue in effect." And what is that *status quo* but suppression of all protestant propaganda and, where possible, of all protestants themselves?

Many of the conditions that prevail in other areas dominated by the Roman Catholic Church are to be found in Quebec—the same intolerance, fanaticism, backwardness in education, the same political interference by the Church. The Roman Catholic Church there has one great aim, and that is to make the whole of Canada 'Catholic'.

Roman Catholic influence in Mexico has become so great in recent years that permits for buildings have been effectively blocked for practically all Protestant churches.

Since the subjugation of the Incas over four centuries ago, Roman Catholicism has reigned almost supreme in the Andean Republics on the West Coast of South America. The story of evangelical work there is made up of struggles to secure the religious freedom which has never been truly known in those countries.

Eternal Vigilance

The illustrations we have thus given, culled from different parts of the world, serve to remind us that the question of religious liberty is a very live issue in our day. Protestants in particular are called upon to adopt that attitude of "eternal vigilance" which is the price of true freedom, and with renewed determination to stand fast in the liberty wherewith Christ has made them free.

EVANGELICAL WORK IN SPAIN

A Report given at the Clarens Conference, 1953

IN recent years a good deal of attention has been given to Spain in Evangelical circles, but in spite of this, the position is not generally clearly understood. We will try to put the essential facts before you as briefly as possible.

The Roman Catholic Church has always had tremendous power in Spain, not only in religious but also in political, social and even economic matters. A small measure of "toleration" was operative under the Monarchy, but social pressure against Evangelicals was very strong, and local cases of active persecution were frequent. This, with the constant emigration of converts to Latin America, in search of easier economic and religious conditions, accounts for the slow progress of Gospel work in Spain, despite much hard work and heroic effort.

The Republic brought real religious liberty for a brief period, but the victory of the Nationalist Movement, and the consolidation of the present regime, put the clock far back in the matter of religious freedom, and we should have to go back to the middle of the last century to find a parallel to the present dominating influence of the Roman Catholic Church and hierarchy in all aspects of national life.

The basic policy of the regime in this field is that of *religious unity*, and thus the presence of a Protestant minority is an offence to the powers that be, and is "tolerated" with very bad grace. In the year of General Franco's victory (1939) nearly all Evangelical places of worship were closed down (the city of Madrid being one of the few exceptions) and the work went "underground." Many churches suffered badly, for persecution was very real in a number of cases, but others (especially of the simpler and more evangelistic type) organised secret meetings on a fairly large scale. In the city of Barcelona as many as 20 to 30 house meetings were held Sunday after Sunday, with admirable courage and constancy, despite fines and arrests.

In 1945 the influence of the Allied victory was strongly felt for a time in Spain, and it was thus that a "toleration clause" was inserted in the "Fuero de los Espanoles" (Bill of Rights) promulgated that year, with the permission and advice of the Roman hierarchy. This celebrated 'Article Six' declares that the Roman Catholic Church is the official one of the State, but that no-one shall be "molested" for his religious beliefs or hindered from private worship. Much of the succeeding controversy has centred round the interpretation of this clause.

For about two years this "toleration"

was fairly effective. A number of places of worship were re-opened where there were leaders left to treat with the authorities, but no activity of any sort was permitted outside the walls of the authorised churches or chapels. There were still no schools where the children of evangelicals might be taught without compulsory Roman Catholic doctrine, and no legal provision was made for the publication or importation of "protestant" Bibles, or of evangelical literature of any sort. Such was the hunger for the Word, however, among non-fanatical God-fearing people, that the places of worship were filled, and many enquirers were converted. It looked like the beginning of a big forward movement.

Insults and Calumnies

This was too much for the Roman Catholic hierarchy. The fears of 1945 had passed, and the tiny measure of toleration for Evangelicals was regretted. A fierce radio and press campaign was initiated against Protestants and their propaganda in 1947, with the usual insults and calumnies. The great cry was that Article Six had been wrongly interpreted and abused, being made a cover for a large-scale propaganda campaign by hordes of Protestant pastors supported by dollars and pounds sterling, and that this proselytizing threatened the religious unity of the land of Holy Mary. A number of attacks on Protestant places of worship were made by Catholic Youth Organizations, incited by the campaign, and intended to frighten off sympathisers. More dangerous and effective was a special Convocation of Bishops which met in Toledo in 1948 and presented a demand to the Government that Article Six should be interpreted in a restrictive sense, and that all proselytizing should be stopped.

The Government has increasingly adopted the Roman Catholic thesis, and it is now almost impossible to get a place of worship opened or re-opened, even where well-defined groups of Evangelicals exist. Several churches have been closed recently under feeble pretexts, and some persons have been heavily fined for holding house meetings. A good deal of literary activity goes on, but clandestinely, and, of course, this may at any time be denounced and made the subject of legal action against us.

Approaches to authorities through legal channels give consistently negative results, and the attitude of the Government to the pressure of public opinion abroad was shown very clearly when Mr. Paul Freed, fresh from a long personal conversation with President Trumen, made an all-out *démarche* last year. First he approached the Secretary for Home Affairs, especially about the matter of closed chapels. Promises were made by the minister, but not a single one was finally opened as a result of this gesture.

One of the greatest trials of Spanish Evangelicals at the present time is the difficulty experienced in obtaining civil marriage. Civil marriage is for "non-Catholics," as all Roman Catholics must be married according to the rites of their Church. The difficulty lies in the definition of a "non-Catholic"; common-sense and a regard for human rights would say that only the person concerned can state whether he does or does not profess a given religion, but canon law (re-defined by the Pope in the *Motu Propio* of the 16th August, 1948) declares that "baptism engraves character" and, for the purposes of matrimony, a non-Catholic is one who has never been baptized in the Roman Catholic Church. The great majority of the younger men and women in our churches are recent converts, and have thus been baptized in the Roman

Catholic Church, which means that an increasing number of judges (with whom civil marriage rests in Spain) are refusing to marry them by Civil Law, as recent directives from the Ministry of Justice have adopted the norms of Roman Catholic Canon Law in this respect. Thus our young couples are faced with the cruel dilemma: (1) remain unmarried: (2) go to a priest which is much against their conscience: (3) be married by the Evangelical Church to which they belong, but with no civil rights or recognition either for themselves or their children.

It is a relief to pass from the consideration of what men seek to do to hinder the spread of the Gospel to the blessings the Lord has given despite such determined opposition. As we have seen, the Protestant minority is reckoned generally as between 20,000 and 25,000 persons, including foreigners, who are only nominal Evangelicals in the main. There are many sympathisers who dare not join us openly in present circumstances, but the number of full church members is still very small. The World Dominion Survey of 1935 gave the number as between six to seven thousand.

The effect of the Civil War and Post War period has been to winnow away much of the "chaff" of nominal protestantism, but the new hunger for the Word in certain limited sectors has determined a considerable increase of truly "born-again" Christians. The Churches which have most benefited are those which most definitely and clearly preach the Gospel (generally of "Brethren" and "Baptist" tendencies in Spain), and Spanish church membership may now reach about eight thousand. Another encouraging feature is the increase in the number of self-supporting churches and the increasing prominence of national leaders. There is a fine spirit of personal testimony among many Spanish believers, and this is the main cause of the present increase. There are a number of large and splendidly vital churches in Barcelona, Madrid and elsewhere which are in themselves the proof that the Gospel is still the power of God unto Salvation.

THE EVANGELICAL FELLOWSHIP OF INDIA

THE Christian community in India is now about 10 million; of these perhaps one million may be estimated to constitute the true church of saved believers. Could these, even though less than that number, be filled with the Spirit of God unto effective witness for Christ throughout the land, no development in the political situation need cause the casting down of faith in the victory of Christ in India.

The lack of a common objective in the work of evangelicals has long been the serious concern of many. It was time that a turning from what was often a negative attitude to existing work took place, and we believe that the Evangelical Fellowship of India is the answer.

The E.F.I. was brought into being in 1951 at a meeting in Yeotmal representative of several of the evangelical

missions and churches in India. The Rev. Dr. E. L. Cattell was both chairman and general secretary, with the Rev. Paul Das as treasurer and the Rev. Canon S. R. Burgoyne as Editorial Secretary. An executive committee of twelve, including the officers, was elected, and as much work as was possible was done in the spare time of the officers, all of whom were in full time missionary service. Very much prayer was made for the Lord's guidance.

At the executive meeting held in the middle of 1951, the Rev. Lincoln Watts was asked to undertake executive secretaryship on a half-time basis for one year from October. This was succeeded by full time work from October, 1952; and in 1953 it became possible to appoint Dr. Cattell as Executive Secretary with a special call to a revival ministry; the Rev. L. L. King as associate secretary, subject to confirmation by his mission and after furlough; and the Rev. Lincoln Watts to continue for about two years with special responsibility for a literature survey, but to conduct general work until the furlough periods of Dr. Cattell and Mr. King are through. An Indian colleague, Mr. I. B. Wati has since joined the secretariat, and is already contacting Indian leaders and pastors with a view to gathering support from Indian Churches.

It is felt that with this secretarial staff the E.F.I. should make good progress. The support for two members is assured by their mission boards. Every effort is being made to obtain support for the other two, but assistance will be needed.

Revival

Revival in the Church is the first priority of the E.F.I. and has been the main theme of annual and other meetings so far. The meeting in Akola in January, 1952, when Dr. Paul Rees and Mr. Norman Burns were God's messengers, will long be remembered for the clear evidence of the Lord's gracious outpouring of blessing on all present. This was followed in May by the ministry of Dr. J. E. Church and Mr. William Nagenda from Ruanda in Africa, when the all-sufficiency of Jesus Christ was brought home as the paramount message of revival. In January, 1953, the meetings at Ramapatnam made still clearer the word of the Lord for evangelical revival throughout His Church in India, Dr. Harry Hager of Chicago being the messenger on that occasion. The moving of the Spirit is recorded in many places and the E.F.I. is being used as a channel for the Lord's mercies.

Literature

The provision of a fuller supply of evangelical literature in the many languages of India is a second priority, to which a great deal of thought has been given. It is agreed that a survey of the available evangelical literature in the various languages should be made, first to make known to all that which is available and where published; and second to reveal more clearly the areas of need. Recommendations have already been made by the literature committee; and work on the extension of book clubs has begun.

Projects under preparation include (*a*) a concordance to the Hindi Bible, (*b*) a library of basic texts in manuscript for translation into various languages, (*c*) a series of 20 booklets on Revival; and others.

The need for evangelical Sunday School lesson helps being strongly felt, an effort to supply the need through the translation of the C.S.S.M. lessons is being made. A difficulty arises in that Western helps presuppose a knowledge of the Bible which the Indian child does not have, and it is therefore necessary to formulate a

syllabus of lessons suited to Indian conditions. A subsidy for the establishing of this department of work is greatly needed.

A quarterly periodical bearing the title "Evangelical Fellowship" is being published.

A statement on Comity is incorporated into the constitution of the E.F.I. which, while respecting the rights of Christian workers in an area, holds that the active practice of evangelism and the holding of evangelical faith are factors which must enter into consideration.

The E.F.I. has entered into full relationship with the project of raising the Yeotmal Biblical Seminary to the B.D. standard, thus providing India with its first evangelical theological college. Much work has yet to be done in building the faculty needed for the College, but the resultant blessing possible to the Church in India from this is boundless.

Membership

The membership of the E.F.I. in January, 1953, was:

19 Missions

10 Churches

368 Individual members.

The most recent development is that of radio evangelism through the station of Air Ceylon, where a daily half hour has been offered and tentatively accepted for an evangelical broadcast in Hindustani, which it is estimated can reach up to 75 per cent of the listeners in India, and 90 per cent in Pakistan.

Since the future of missionary evangelism must rest with the Indian church the greatest importance is being given to the equipping of the churches for that witness. An outstanding example of this is seen in the southern extremity of India, where amongst the members of all the great churches of Travancore some hundreds of prayer cells have been formed, meeting weekly in the homes of the people for Bible study, prayer and testimony; these cells meet in larger groups once a month; and once in four months in area-wide conferences from which the spirit of revival is carried back to the churches. This movement being within the church, though also binding the Lord's people in all churches together, has already brought some of the bishops of the churches to come more closely into relationship with it.

Conferences

Conferences of pastors have been held in other parts of the country, and Dr. Cattell's diary for ministry to such groups is already filled until early next year.

Plans have already been made for a return visit of Dr. Church and Mr. William Nagenda of Africa in February-March of next year; and it is expected that Dr. Edwin Orr will also spend some months in the country.

The impact of the work of the E.F.I. is now acknowledged widely, and by those in the opposite theological camp. We have felt it to be the Lord's purpose to urge that revival in and of the Church includes keeping in the Church; and the spirit of unity in all our gatherings has brought a tremendous tide of encouragement and praise to our God and Lord.

JAPANESE ASSOCIATION OF EVANGELICALS

By The Rev. K. S. Hiraide
(*President*)

TWO years ago last March about thirty leaders of the evangelical and Bible-believing Christians, representing twelve denominations and indigenous groups met in Tokyo. After much prayer and consultation all felt led of the Lord to form the Japanese Association of Evangelicals, accepting the Statement of Faith of the N.A.E.

In 1951 I was invited to attend the International Conference at Woudschoten, Netherlands. Upon my return to Japan I called the Executive Committee together and gave them the full report of the Woudschoten Conference, which they unanimously accepted. This was ratified at the May, 1952 Annual Conference of the Japanese Association of Evangelicals, which then became a member of the World Evangelical Fellowship.

The Japanese Association of Evangelicals now has fourteen denominations and indigenous groups, with twenty-four members on the Board of Directors and five members on the Executive Committee. We have four commissions:

Commissions

1. Evangelism—Chairman: The Rev. Hoshino.
2. Missionary Co-operation—Chairman: The Rev. Okubo.
3. Literature—Chairman: The Rev. Nakano.
4. Christian Action—Chairman: The Rev. Fujimura.

The Rev. K. Kanada is the General Secretary of the J.A.E.

Projects.—We have started a publishing department, and have begun the publication of ten Gospel tracts to circulate all over Japan. Requests have already been received from various places in the United States for quantities of these tracts to be distributed among the Japanese in the United States. We are publishing a 50-page magazine called *The Evangelical Friend* bi-monthly, which we are distributing in Japan, and sending about three hundred copies to the Japanese people in the United States. We are planning to publish Sunday School lesson helps in the near future, together with other good evangelical literature as soon as the Lord will provide the means.

Evangelism.—All members of the Executive Committee are responsible for evangelism, and are going out as often as possible for evangelistic campaigns, regional conventions, and camp meetings.

Missionary Co-operation.—Wherever and whenever the missionaries open the doors to the J.A.E. we are willing and ready to help and co-operate with them. At the present the members of the Board of Directors are helping the Youth For Christ project for a world congress in Japan.

A project has been started this year to reach with the Gospel all seamen, sailors and fishermen, with their families. The methods used are the distribution of tracts, visiting the boats, and holding meetings in the harbours. The Government has been very co-operative in this venture, as well as the Steamship Companies. I ask the prayers of all.

NEW BIBLE COMMENTARY

Tribute to a Notable Evangelical Publication

By The Editor

THE publication of *The New Bible Commentary* by the Inter-Varsity Fellowship (price 35s.) is a notable event in the realm of evangelical scholarship. The work fulfils a need which has been felt for some considerable time and which has not been met by any other publications of recent years. A commentary covering the whole Bible, loyal to the conservative evangelical view of the scriptures and yet abreast of the best modern scholarship, well written, attractively produced and published at a reasonable price—such a volume was sure of a warm welcome; and this has assuredly been the case. A first printing of 30,000 copies was put in hand and we are informed that the whole edition was sold before the date of publication! That in itself must be something of a record in the publishing world, particularly in the case of a book of this size (1,200 pages, 9¼ins. by 6¼ ins., double column).

The task of editing the commentary was entrusted to the Rev. Professor Francis Davidson, principal of the Bible Training Institute, Glasgow. Unhappily Prof. Davidson passed away a short time before the book was published but not before he had worthily completed a magnificent task. The assistant editors are the Rev. A. M. Stibbs (Oak Hill College) and the Rev. E. F. Kevan (London Bible College), to both of whom we would offer sincere thanks for their share in this undertaking. Indeed, all who have had anything to do with this book are to be congratulated on a really fine piece of work.

To the present writer the outstanding feature of the commentary is the simple but significant fact that it really *is* a commentary on the biblical text and is not simply a collection of general articles about the Bible. The number of introductory articles has been strictly limited so as to allow as much space as possible for the treatment of the separate books. In fact, over 1,100 pages are devoted to the actual commentaries, and this is all to the good.

Special Mention

It is impossible in this brief article to deal with the work of individual contributors, but perhaps reference may be made to the notable commentaries by the following authors: the Rev. E. F. Kevan on Genesis; Mr. H. L. Ellison on Kings and Chronicles; the Rev. J. Stafford Wright on Ezra and Nehemiah; the Rev. L. S. McCaw on the Psalms; Dr. G. R. Beasley-Murray on Ezekiel and Revelation; the Rev. W. Fitch on Isaiah; Dr. Basil F. C. Atkinson on St. Matthew; Mr. F. F. Bruce on The Acts; Prof. Francis Davidson on Romans; and the Rev. A. M. Stibbs on the Pastoral Epistles and Hebrews.

The work as a whole is marked by a remarkable unity despite its variety of authorship; but of course it is inevitable that differences of opinion should find expression on matters of secondary importance. To take but one example, Dr. Atkinson adopts the view (not generally held to-day, except by Roman Catholic scholars!) that St. Matthew is the earliest of our

four Gospels; whereas Mr. F. F. Bruce in his article on "The Fourfold Gospel" follows the accepted view and argues for the priority of St. Mark. However, details of this kind are of small account and a certain variety of viewpoint is to be welcomed.

There can be no doubt that the commentary is a most valuable contribution to evangelical scholarship and will do much to encourage intelligent Bible study. It is a pleasure to pay this small tribute to a notable publication.

F.C.

BOOK REVIEWS

THE EARLY EVANGELICALS: A RELIGIOUS AND SOCIAL STUDY, by L. E. ELLIOTT-BINNS (*Lutterworth Press.* 31s. 6d.).

This is both a notable contribution to the Lutterworth Library and a valuable study in its own right. There are a number of small treatments of this subject in articles or booklets; a place, though by no means always an adequate one, is given to it in most Church Histories; but here we have in one volume a careful and quite detailed survey of the early Evangelicals, the world in which they lived, and the influence they had upon that world. The author does not continue beyond 1789. From one point of view this is a defect, in that it is a somewhat arbitrarily chosen date despite its immediate and obvious association with the French Revolution. The book might have been better rounded off had we been taken up to 1799 or 1800 and thus seen the climax of the Evangelical Revival in the foundation of the great Societies, which on any showing must be regarded as one of the greatest, if not the greatest, of evangelical achievements.

Dr. Elliott-Binns, as one would expect, combines a real sympathy with a critical assessment of the early Evangelicals. This book is not a eulogy which is so often the result when evangelicals write about evangelicals, but neither is it disparaging or unfair. In his introduction he suggests that "the great problem of the Church to-day is to recapture their spirit and to combine it with our much more adequate theology, to link an enlightened faith with converting power."

There are important opening chapters filling in the background of the Evangelical Movement—political, social, economic, intellectual, literary, religious. All this serves to put the study in its proper context historically. Over a hundred pages are devoted to this. In turning to the revival itself it is salutary to find a distinction all too seldom made, namely that the Evangelical Movement was parallel to the Methodist and not derived from it. Considerable attention is given to the pioneers: the Countess of Huntingdon, Hervey, Grimshaw, Walker, Adam, Romaine. The Wesleys and Whitefield do not receive separate treatment but are seen in their relations to the others. There is a chapter on the Calvinist controversy and also on the separations resulting from it. In an age when unity is of pressing concern the study of this regrettable schism within the evangelical ranks is admonitory. It is often revealing to see ourselves in another period of history.

The central chapters are devoted to a study of evangelical influence in the great areas of England—a rather fascinating historical geography. These lead up to the final chapters on Evangelical Methods, Evangelical Doctrines, the Literature of the Movement, and the Evangelical Achievement. On some of these a good deal more might be written. The author concludes, justifiably in the reviewer's opinion, that "though the Evangelicals were loyal Churchmen and though their doctrines were those of the Church, they tended to emphasize certain aspects of the Church's dogmatic system and to neglect others." He also points to their general lack of interest in art, scholarship and learning, which, he says, accounts for their failure to make any deep impression "on the higher intellects of the nation". There were good enough reasons for all this, of course, regrettable though it may be. They were stressing forgotten and neglected doctrines, and they were reacting from a purely intellectual and moralistic presentation of religion.

The study of Christian history would suggest that to react from anything is to become unbalanced. Evangelicals cer-

tainly lost much of their power through reacting to the Oxford Movement in the last century. We might ask ourselves, What are we reacting from now? It is a sad and sobering reflection that none of us can be immune from our environment. Our shame is that we so often assume we are. In the past we read of the collisions of Christians, leading to the fragmentation of fellowship. If Christian history has any lesson to teach us it is surely that we need one another as correctives to each other, not in separated fellowships, but in a fellowship as wide as Christ's love. Surely there is more hope for this now than in the days of the early Evangelicals: and Biblical theology and the great desire for unity are pointers of the way.

This is a book to be read, studied, pondered, enjoyed. If there is a second edition it is to be hoped that a number of factual mistakes, possibly due to reliance on memory rather than references, will be corrected.

DOUGLAS WEBSTER.

SUPREME AUTHORITY, by NORVAL GELDENHUYS (*Marshall, Morgan & Scott.* 10s. 6d.).

This book, very largely an exposition of the relevant passages in the New Testament and the early Fathers, is concerned with the authority of the Lord, His Apostles and the New Testament itself. It is well and clearly written and very largely conclusive. Prof. N. B. Stonehouse of Philadelphia contributes the foreword.

The author draws attention to a number of points often overlooked. He insists on the authority of the Apostles: they are not to be thought of as merely missionaries. He demonstrates quite convincingly that the early Church accepted the supreme authority of the Lord, the subsequent exercise of that authority through the Apostles, leading to the acceptance of the apostolic writings as authoritative. "Thus in accepting the authority of the New Testament we are bowing before His (Christ's) authority and not to a book as such. Our Lord, in unity with the Father and the Holy Ghost, is the ultimate Canon."

One of the most interesting parts of the book is the section on the formation of the Canon. The Church did not create the New Testament in accepting the Canon; she was "rendering an account to herself and to others of the reasons why she had from earliest times been living by these canonical writings, and why she could not exchange them for the writings of the heretics".

It is a pity the book so often resorts to the use of Hebrew script. Very few of the people who read it are likely to know Hebrew, and in many cases it seems to be dragged in quite superfluously. The same applies to the number of quotations in German. Learning is much more attractive when worn lightly.

DOUGLAS WEBSTER.

KIKUYU CONFLICT, by T. F. C. BEWES (*Highway Press*, 3s. 6d.).

This book is an excellent summary of the situation in that area of Kenya affected by Mau Mau. Canon Bewes has the advantage of an intimate knowledge of the Kikuyu language and people from many years' experience as a missionary, combined with a recent visit to the affected areas. He succeeds in uniting a vivid interest with much valuable information. We see the background of the tribal life, of the growth of the Church, of conflicting racial interests, as something living, real and human; and against this background we see a resurgent evil, pagan movement in conflict with a handful of committed Kikuyu Christians and unable to crush them because the latter have a power beyond themselves.

From the last chapter, "Streak of Dawn" come these words: "All will not have been wasted, perhaps, if the right lessons are learned, and learned for good; if there should grow out of this thing a new understanding between the races, a new dignity for the personality of a man, a new hope for African youth."

This is a book to forge a link of fellowship and prayer between ourselves and our Kikuyu fellow-Christians, who are cheerfully facing suffering and death because of their love for the Master.

H. H. W. BENNETT.

MEN WITH A MESSAGE, by JOHN R. W. STOTT (*Longmans*, 4s.; *also in cloth binding*, 7s. 6d.).

The Bishop of London's Lent Book for this year comes to hand just in time to enable us to commend it most warmly to our readers. Mr. Stott needs little introduction to friends of the Alliance, for he is a member of the Executive Council and is well-known for his work as rector of All Souls' Church, Langham Place, London.

As we should expect he has chosen for his theme a thoroughly biblical subject. His book is, in fact, a very useful introduction to the New Testament writings

their authors and their messages. He writes, as he states in his introduction, for "the man in the pew" with a view to stimulating his interest in the study of the Bible; and his book is intended to be an incentive to such study, not a substitute for it.

The first chapter deals with the teaching of our Lord, with particular reference to the doctrine of the Kingdom. Then follows a study of the distinctive contribution of St. Luke, both in the third Gospel and in The Acts. The third chapter analyses the teaching of St. Paul and sums up his message in the four words Justification, Sanctification, Edification (the Church), and Glorification. The remaining chapters review the other New Testament epistles, and there is a final study on the message of the Book of Revelation.

BIBLE THEMES FROM MATTHEW HENRY, by SELWYN GUMMER (*Marshall, Morgan & Scott*, 17s. 6d.).

Matthew Henry's Bible Commentary has always been held in high regard by evangelical Christians. In this work Mr. Gummer has made a careful selection of the teaching of the great Puritan expositor and arranged it under subject headings for convenience of reference. Most of the great biblical doctrines are covered in this way, and some of the less familiar themes are also included, such as "Idolatry", "Light", "Neighbour" and "Vision". To each chapter is added a sermon outline based upon the teaching of the chapter and summarizing its contents in a convenient form.

This is essentially a book for preachers, who will find here a large amount of expository material. But the general reader will also profit by reading this book, for it is full of rich devotional material and Matthew Henry's teaching is always essentially practical as well as spiritually profound.

LINGERING AT CALVARY, by S. FRANKLIN LOGSDON (*Marshall, Morgan & Scott*, 7s. 6d.).

First published in the U.S.A. some three or four years ago, this book is a series of meditations on the Cross. Its author is held in high regard in America for his devotional writings and in this book we cannot fail to discern the rich spiritual quality of his work.

The chapters, all of which are brief, touch on different aspects of the Calvary story. Dr. Logsdon makes great use of alliteration—a device which will appeal to some readers more than others. But all will appreciate the author's reverent approach to his high and holy theme and will value a study which is thoroughly loyal to the New Testament teaching.

THE CLIMAX OF THE AGES, by FREDERICK A. TATFORD (*Marshall, Morgan & Scott*, 15s.).

Dr. Tatford, who is well-known among the "Brethren" as a scholarly writer who has made a special study of prophecy, here offers a full-scale exposition of the Book of Daniel and its message for our own day. He writes in his preface, "The prophecies of Daniel are themselves of enthralling interest and a close acquaintance with them is essential if the later apocalyptic literature of the New Testament is not to prove confusing and meaningless."

As we might expect, the author follows in general the "futurist" interpretation of prophecy. He therefore places the present dispensation as a parenthesis between the sixty-ninth and seventieth weeks of the ninth chapter of Daniel. From this it follows that Daniel's prophecies regarding the time of the "end" relate to the period subsequent to the removal of the Church from the world at the second coming of our Lord; and this is the view adopted in the present work. Students of prophecy will be in a better position than the ordinary reader to appreciate this book and evaluate its interpretation of an admittedly difficult portion of the Word of God.

THE MEANING OF HOPE, by C. F. D. MOULE (*Highway Press*, 3s. 6d.).

The substance of these chapters was given in the form of Bible readings at the Church Missionary Society's Summer School last year. The author is the Lady Margaret Professor of Divinity in the University of Cambridge. He offers here an exposition of the New Testament teaching on the subject of Hope with a view to discovering its relevance for the present-day Christian.

He begins by contrasting the sure and certain hope of the gospel with the shallow use of the word "hope" in so much modern parlance. He then sets this Christian hope within the context of the faith and love from which it springs, and goes on to show that it is rooted in the mighty acts of God in Christ for man's salvation. Another study deals with what the author calls "the present tense of hope", *viz.*, the

presence of the Holy Spirit in the Church which is, as it were, the guarantee of the future. And the last chapter deals with "the future tense"—the final fulfilment of God's purpose in the consummation of all things.

A most useful feature of the book is the concordance at the end, comprising all the biblical passages in which the word "hope" occurs in the A.V. or R.V.

GOD'S WORKMANSHIP, by OSWALD CHAMBERS (*Marshall, Morgan & Scott*, 7s. 6d.).

The writings of the late Oswald Chambers are well known and highly valued by Christian people on account of their very real spiritual qualities. As an author he has the gift of expressing familiar truths in a fresh and challenging manner, and he wastes no time on irrelevancies.

The present volume contains the substance of 49 addresses, given at various times by Mr. Chambers, not hitherto published. All the studies are quite brief, but all are Bible-centred and are rich in teaching value. The book is well adapted for daily devotional reading.

FOR CHILDREN.

An addition to their series of "Bracken Books" for children has been received from the Victory Press (3s. 6d.). No. 4 in the series is *Angela and the Twins* by RACHEL DOYLE and is the story of an adventurous holiday which did not turn out as had been expected. It is suitable for boys and girls of the 7-11 age group.

From the same publishers comes *At the King's Command* by CATHERINE COLES (5s.), a story book suitable for girls of 14 and over. A sequel to a previous book by the same author entitled *Wendy of Glendorran*, it tells of what happened after Wendy Summers left school and how the Lord cared for her and guided her as she continued her journey through life.

A CHRISTIAN NOVEL.

Years of the Locust by RAYMOND H. BELTON is a Christian novel published by the Victory Press, price 8s. 6d. It is a story which skilfully blends adventure and romance with some definite Christian teaching. It also contains an element of missionary interest.

The book is well written and is eminently readable. Some aspects of the author's teaching on the Lord's coming will not find universal acceptance among evangelicals, but the novel as a whole can be warmly commended for its spiritual as well as its literary qualities.

ALSO RECEIVED.

Where Science and Faith Meet (Inter-Varsity Fellowship, 1s. 6d.). Five broadcast talks originally given in the Overseas Service of the B.B.C. in January and February, 1953. The contributors to the series are all members of the Research Scientist's Christian Fellowship and the talks are printed exactly as they were delivered.

St. Paul in Rome and the Prisoner's Letters, by U. M. A. PARKES (published by the author, 67 Ladbrook Grove, London, W.11, 2s. 6d.). This pamphlet contains two talks entitled "How St. Paul went to Rome" and "The Prisoner's Four Letters". Miss Parkes writes in a vivid style with a view to helping the ordinary Bible reader to gain a better understanding of the Scriptures.

Bible Treasures, by IVOR POWELL (Marshall, Morgan & Scott, 8s. 6d.). These Bible studies follow the same general pattern as Mr. Powell's previous books, *Bible Cameos* and *Bible Pinacles*. Each occupies two pages and is based upon some Scripture verse, story, character or parable, clearly and analytically set out under suitable headings.

How Can I Make Prayer More Effective? by HERBERT LOCKYER (Marshall, Morgan & Scott, 7s. 6d.). This is not a complete or systematic treatise on prayer, but a collection of all kinds of material, including various quotations, poems, sermon outlines and the like. The longer chapters (*e.g.*, the one dealing with "The Problems of Prayer") are the most helpful. It is a pity that in the short bibliography at the end all the books mentioned are listed under their American publishers.